A true ACCOUNT *of the* Reaſon *why divers Members of the Church of Chriſt, meeting in* Dean-ſtreet, London, *did withdraw their Communion from the Church in* Goſwel-ſtreet ; *whereof* Thomas Kirby *is Elder. With an Account of the Cauſe of its Publication.*

PRINCETON THEOLOGICAL SEMINARY LIBRARY ANOUS

To the Meſſengers, Elders, and Brethren of the Baptized Churches in this Nation, who agree with us in aſſerting that Foundation-Doctrine of the Divinity and Humanity of Jeſus the Son of God, that one (and only) Mediator between God and Men: In oppoſition to that grand Hereſy maintained by *Matthew Caffin* and his Diſciples. We the Church of Chriſt meeting in *Dean-ſtreet*, *London*, ſend Salutation, wiſhing your Growth in Grace, and in the Knowledg of Jeſus Chriſt, both your Lord and ours.

Honoured and Beloved Brethren;

FOraſmuch as divers Perſons in our Communion did ſeparate from the Church in *Goſwel-ſtreet*, and ſent them an Account of their Reaſons for ſo doing in Writing, with eighteen of their Names affixed thereunto, which was delivered unto them at their Church-Meeting, *July* 26*th* 1697.

 which

which hath been ſince miſrepreſented; we have therefore conſidered the matter, and do conclude that they had good Reaſon for their ſo doing, ſufficient to ſatisfy all knowing and judicious Chriſtians: And ſeeing the Foundation of the Chriſtian Religion is ſo eminently concerned in this Controverſy, we cannot do leſs than acknowledg it to be a lawful Separation.

It is well known to divers of the Members of *Goſwel-ſtreet* and other Churches, who have often attended upon our Miniſtry, that thoſe Fundamental Doctrines have been preached up which concern the Perſon and Offices of the Son of God; as they reſpect his taking our Nature upon him, his Birth, Life, Death, Reſurrection, Aſenſion, and Seſſion at the Right-hand of the Majeſty on High, where he appears in the Preſence of God for us; which Doctrines have been improved againſt that growing Error of *Socinianiſm*, as well as *Eutychianiſm*: And by this means we have had the Advantage of having thoſe great Goſpel-Truths concerning Chriſt being, made unto us Wiſdom and Righteouſneſs, Sanctification and Redemption, opened and applied.

Likewiſe we have both in our Doctrine and Practice publickly owned thoſe firſt Principles of Chriſt's Doctrine, contained in *Heb.* 6. 1, 2. and do reſolve (thro' the Grace of God) to govern our ſelves in all the parts of Church-Diſcipline by the Word of God, and no other Rule: Believing Chriſt to be appointed of God Head over all things to the Church, and the only Law-giver under the Goſpel-Miniſtration: And ſeeing we do agree with all the Churches in your Communion, about all thoſe things wherein (you are agreed amongſt your ſelves, that) the Eſſentials of Salvation and Church-Communion do conſiſt, we have thought it neceſſary to acquaint you with it (having ſo fit an opportunity) that you may know how to vindicate our Cauſe from the Imputa-

tion

tion either of Hereſy, or Schiſm, in Doctrine or Diſcipline, as any juſt occaſion may preſent it ſelf.

And moreover, as an Anſwer of thoſe many Prayers we have put up to God in the Name of Chriſt, for the pourings out of his Spirit upon us to aſſiſt us in our dependance upon him, we muſt acknowledg (to the Praiſe of the Glory of his Grace) we have been much comforted and encouraged in the way of our Duty: And our moſt merciful Father hath been graciouſly pleaſed to increaſe our number, not only by Baptiſm, but alſo by illuminating and inclining the Hearts of the Members of divers Churches to join themſelves to our Communion. In the mean while others remain but in an *Equilibrium*, till God ſhall incline you to caſt ſuch a favourable Aſpect upon us, as to make us Partakers of a greater ſhare in your enlivning, comforting and benign Influences, as a further Demonſtration of that great Honour you have for our dear Redeemer, and the promoting of his glorious Cauſe: All which we have no reaſon to doubt of at your next Aſſembly in *London*, when we caſt a reflex Act upon thoſe Advances ſome of you have already made in ſo great and good a Work. And indeed we have good hope (thro' Grace) that the Work of the Lord will proſper in our hands, and that we may become a flouriſhing People, in Caſe thoſe Brethren we ſeparated from, would but be as kind to us, as our Rulers are; to let us quietly enjoy all thoſe Advantages our good God hath afforded us in the Exerciſe of our Conſciences in matters of meer Religion, without oppoſition or moleſtation.

Theſe are therefore to ſignify, That the Reaſon why we have (at this time) addreſſed our ſelves to you in this manner, is this, That notwithſtanding our quiet and peaceable deportment towards thoſe we ſeparated from; yet *Thomas Kirby*, and ſeveral of his Members, have endeavoured with an uncommon Sedulity to reproach us, and miſrepreſent the Cauſe

of our Separation, not only in this City, where we have had opportunity to detect them, but also by writing into the Country to parts remote from us; In which it hath been signified, That the Opinion was not the thing we went off for. This was done in a Postscript to another Paper directed to *Thomas Green* in *Branson* near *Daventry*. Dated at *London*, *December* 14. 1697. Signed, *Tho. Kerby*. There was also a Letter sent into *Northampton-shire* for the Church at *Welton*, wherein they charge their Pastor, and our beloved Brother *William Smith*, as an evil Doer, and a guilty Criminal, for no other cause but preaching and administring the Lord's Supper in our Congregation. And this Letter was signed by *Thomas Kirby* and twenty more of his Members. Dated at *London*, *October* 30. 1697. But out of that tender respect we have to some of them, we shall not (at present) make their Names publick.

As therefore we should have thought our selves obliged to have vindicated our beloved Brother *Smith*, in case there had been occasion for it, which we find by his Answer there is not: The Church at *Welton* having other Sentiments about it than *Thomas Kirby* and his twenty Men. Nevertheless we do think our selves obliged to defend our Cause against the Virulency of their Tongues and Pens. And by this Method to acquaint you with the Truth of the Controversy betwixt them and us; for which end we have thought meet (to free our selves from the Trouble of transcribing a multitude of Copies) to print a true Copy of our Letter we sent to the Church at *Goswel-street*, which is as follows.

To

To the Church of Chriſt meeting in *Goſwel-ſtreet*, we ſend our Chriſtian Salutation in the Name of our bleſſed Redeemer, whom we own to be God bleſſed for evermore; who as he is the Son of God, is of the uncreated Nature and Subſtance of the Father; and as he is Man, is of the created Nature and Subſtance of his Mother: Being made of a Woman, made of the Seed of *David* according to the Fleſh; the Word being made Fleſh, not by a Tranſubſtantiation of the Deity into Fleſh, and ſo dying (which to aſſert is the higheſt Blaſphemy;) but by taking our nature upon him according to *Heb.* 2. 14, 15, 16, 17. And ſo he is truly *Immanuel*, God with us, (*i. e.* united to our Nature) and as ſuch God-man in one Perſon. As our late beloved Brother *Grantham* hath fully expreſt himſelf in oppoſition to that Hereſy of *Matthew Caffin*, in his Book, Intituled, *A Sigh for Peace, or the Cauſe of Diviſion diſcovered.* Publiſhed by him 26 Years ſince, *Page* 104, 105, 106.

Dearly Beloved,

THE Cauſe of our writing to you at this time, proceeds from a Meſſage delivered to us from you, by your Elder and other Meſſengers ſent from your laſt Church-meeting. The ſum of which was, to deſire us to continue our Communion with you, and to let us know that you would endeavour to rectify thoſe Diſorders you had been guilty of in the management of your Diſcipline.

The Anſwer given was to this effect, *That we had not as yet had any meeting together, to conſider what Method to proceed in, but had appointed one that Week.*

Upon which your Meſſengers did deſire we would conſider of their Propoſition, and return our Anſwer.

We having met together (after mature deliberation) did make theſe two Inferences from your Propoſition.

1. That you were ſatisfied, we were all of us (without exception) free from any Crimes that might render us incommunicable: becauſe your Meſſage was to deſire us to continue our Communion with you.

2. That you were ſenſible you had been guilty of Irregularities in the management of your Diſcipline, becauſe you promiſed to uſe your endeavonr to rectify what had been amiſs therein: which had it been done in time, would have prevented many Inconvenienices which have enſued. And if it can yet be done, we ſhall rejoice in it, from that indeared Love we have to many of the Members of ycur Society. But ſeeing you have not only neglected the doing of it your ſelves; but have refuſed the moſt likely means to effect it, by your Elder's refuſing (as we are informed) to ſubmit the matter to the determination of thoſe Country-Meſſengers and Brethren who ſtayed on purpoſe to ſerve you in it: We do therefore very much doubt of your ſucceſs by any Endeavours among your ſelves.

But beſides all this, you have ſo far eſpouſed that Hereſy and Idolatry whereof *Matthew Caffin* is guilty, in affirming Chriſt to be neither of the uncreated Subſtance of the Father, nor of the created Subſtance of his Mother: That he who is called the Word or Son of God, is a Creature only: That he did not take Fleſh of the Virgin *Mary*; but (according to the Opinion of the Papiſts about the Bread and Wine) was Tranſubſtantiated into Fleſh, as the Water was turned into Wine; which makes him an Idolater, in giving that Divine Honour to a Creature (as he ſaith Chriſt only is) which is due to God alone:

Which

Which horrid Opinion the Meſſengers, Elders and Repreſentatives of many of the Baptized Churches, have both by Word and Writing entred their Proteſt againſt for many years paſt.

Notwithſtanding which you have ſo far incouraged the ſame, as to aid, abet and aſſiſt the Adherers thereto, ſo as to ſhelter *Matthew Caffin* from Juſtice, by your Elder and Repreſentatives voting in favour of him, *Anno* 1693.

And which is the more aggravating, by reaſon of the ſolemn Proteſtation of ſo many Brethren and Churches made againſt ſuch Proceedings; and their withdrawing from and diſowning that General Aſſembly held in 1696. Notwithſtanding which, you have continued to ſend your Repreſentatives to their laſt Aſſembly held this year 1697. wherein your Elder joined with them againſt the hearing and determining the matter charged againſt the ſaid *Matthew Caffin.*

Having therefore a due regard to the Honour and Majeſty of our Redeemer; the Purity of the Church; and the Diſcharge of our own Conſciences; We cannot judg it ſafe to return to your Communion, untill you ſhall purge your ſelves from the ſaid Hereſy, and refuſe to join with that (pretended) General Aſſembly, who have not only refuſed (from time to time) to admit of a fair Hearing and Trial of that Matter; but have (with the conſent of your Elder) caſt it out of their Aſſembly, to the great grief and trouble of many ſincere Chriſtians, as well as of our ſelves.

And if you ſhould ſuppoſe (as we hear your Elder hath ſuggeſted) That our withdrawing our ſelves from your Communion is a Schiſm: We anſwer in the Words of our late beloved Brother *Grantham*, in his *Sigh for Peace:* 'That in a time of the Churches De-'fection in any neceſſary part of Religion, there may 'lawfully be held a Diſtinction in Communion, be-

'tween the part defective, and that which is ſound 'or reformed; and yet the Church-ſtate of neither 'wholly deſtroyed: And by how much the Points of 'Faith are greater or leſſer, by ſo much this Diſtinc-'tion is to be maintained with greater or leſs Severity. (And we hope you will allow us to have as great a Veneration for the Perſon of Chriſt, as Brother *Grantham* had for laying on of Hands, it being the Foundation of all thoſe Foundation-Principles of Chriſt's Doctrine.) 'And having diſcourſed at large upon it, 'he concludes thus; All which being conſidered, may 'well ſerve to ſatisfy our Brethren that we commit no 'Abſurdity in refuſing to communicate with them, 'though we grant them the Appellation of the Church 'of Chriſt, and Brethren in particular: For, Diviſions 'againſt unſufferable Errors, are not againſt the 'Church, but for the Church, and are neceſſary for 'her Reformation: And therefore ſaith, if after all 'Endeavours uſed and Patience extended, ſome part 'of the Church remain wholly averſe to Reformation; 'and that in ſuch weighty Matters as the Principles of 'Religion, it cannot be reaſonable (nor is it ſcriptural) 'that thoſe whom God hath enlightned, ſhould be 'bound to continue with the Obſtinare in their By-'paths; but muſt at length declare themſelves in man-'ner of Speech like that of *Joſhua*, If it ſeem evil to 'you to ſerve the Lord, in this Principle of his 'Doctrine, chuſe you what you will do; but as for 'us, we are reſolved herein to ſerve the Lord.

And whereas it is reported that we ſeparate from you, only becauſe Brother *Ruſſel* was not admitted to preach among you: We do hereby declare that the ſaid Report is falſe. For the true Cauſe of our Separation is for the Reaſons above-mentioned.

This is a true Copy of that ſent to Goſwel-ſtreet, July 26. 1697. *Signed by eighteen of our Friends, and read in their Church-meeting, and left with them; but as yet we have received no Anſwer.*

Here

Here follows an Account of what Proceedings have been made by others of our Brethren, the Meſſengers, Elders, and Repreſentatives of ſeveral Congregations for ſeveral Years paſt, before we made our Separation from the Church in Goſwel ſtreet.

Beloved Brethren,

THat you may ſee we are not ſingular in this matter, we ſhall give you a brief account of what was printed by our Brethren *Anno* 1696. concerning the Tranſactions of ſome that were eminent in the Miniſtry, both againſt *Matthew Caffin*'s Opinion, and thoſe Churches that adhere to, and join with the pretended General Aſſembly. As,

The Proteſtation of divers Meſſengers, Elders, and Brethren, Repreſentatives of ſeveral Congregations in divers parts of this Nation, met at a General Aſſembly at *London*, *June* the *7th* and *8th*, 1693. wherein they prove againſt *Matthew Caffin* from his own Mouth, atteſted by ſeveral then preſent, That in the Year 1692. at the General Aſſembly then held in *London*, he did affirm, That the Son of God, or the Word of God, was not of the uncreated Nature and Subſtance of the Father, neither of the created Subſtance of his Mother. There was alſo produc'd a Letter, which *Matthew Caffin* did own to be his Hand-writing; wherein he doth call thoſe things, for which one *John Weller* was withdrawn from by the Churches in *Bucks*, *Precious Truths*; and aſſerts, that himſelf is abounding with Confidence, and conſequently Zeal for the ſame; *viz.* '1. That 'Chriſt, conſidered as he was the Word of God, '*John.* 1. 1. albeit that he was God, yet he is not of 'the uncreated Subſtance of his Father; but God 'made him a Creature Only. And 2*dly*, That this 'Creature was made Fleſh, Blood, and Bones in the 'Virgin's

" Virgin's Womb; not by taking Fleſh of the Virgin " *Mary*, but that that matter, *viz. The Word*, was turn-" ed into Fleſh in her Womb. Wherefore we, to clear our ſelves, and the ſeveral Congregations to which we do belong, of thoſe groſs Errors, can do no leſs than enter this our Proteſt againſt the ſaid Errors, and the Countenancing of the ſame; which we do in the behalf of our ſelves, and the ſeveral Congregations to which we do belong and repreſent.

William Reeve,	*Robert Goodſon*,
Franc. Morris,	*John Butcher*,
William Smart,	*Will. Giles*, jun.
John Lacy,	*John Roper*,
William Smith,	*Joſ. Morris*,
James Clark,	*Thomas Baſting.*
Clement Hunt,	*John Haly*,
John Perkins,	*Robert Hore.*

In the Year 1696. A Paper was delivered to the General Aſſembly, Intituled, *The Reaſons of our Separation from the General Aſſembly.* Wherein Complaint is made by them, That the ſaid Aſſembly had for many Years paſt fruſtrated all their Endeavours, and would not ſuffer *Matthew Caffin* to come to a fair Trial: And then conclude in theſe Words, " And now at this preſent General Aſſembly held at " *Goſwel-ſtreet, London, June* 4. 1696. have uſed our " utmoſt Endeavours that there might be a fair " Hearing of the Matter: And notwithſtanding all " the Endeavours that we have uſed, it hath been " refuſed and caſt out by the ſaid Aſſembly, to the " great Grief and Trouble of our Souls. We " therefore having a due regard to the Honour of " God, and our Lord Jeſus Chriſt, the Purity of the " Churches, and the Diſcharge of our own Conſci-" ences, do in the behalf of our ſelves and the " Churches whom we repreſent, for the Reaſons a-

" bove-

" bove-mentioned, Diſſent from, Diſown, and " Separate our ſelves from this General Aſſembly, " until they ſhall purge themſelves from the ſaid " *Hereſy*. Signed by us,

William Smith,
Adam Beaven,
John Perkins,
John Lacy,
Fran. Morris,
Clement Hunt,
Robert Goodſon,
Joſeph Taylor,
Joſeph Morris,
Thomas Fowle,
Richard Cox,
John Cook,
Richard Robinſon;
William Alcot,
Edward Wood,
Joſeph Bailey,
William Woodham.

And likewiſe at a General Aſſociation held at *London*, *May* 12. 1697. After they have recited this their Separation from and diſowning of that General Aſſembly held at *London*, *June*. 4. 1696. they came unanimouſly to this Agreement:

Agreed, " That we ſtand by what we did laſt " General Aſſembly; and that we cannot have Com- " munion with any Perſons at the Lord's Table, nor " admit any to preach amongſt us, that are in commu- " nion with that General Aſſembly, until that As- " ſembly purge themſelves from the ſaid *Hereſy*, for " which we made our Separation from them.

They alſo did write a Letter, a Copy of which was to be delivered to the ſaid Aſſembly, who were to meet at *Goſwel-ſtreet* on Wedneſday in *Whitſon-week*, wherein (among other things) they tell them, " That for the preſervation of the Purity of the " Churches from that groſs Hereſy, we can do no " leſs than maintain our Separation from you, until " you ſhall purge your ſelves thereſrom. And fur- ther ſay, " It is to the Grief and Trouble of our " Souls, that Perſons otherwiſe ſound in the Faith, " ſhould Countenance ſo grievous an *Hereſy*, by maintain-

maintaining Communion with them. And among other things, they declare that ſuch a Practice hath theſe evil Conſequences attending it, *viz.* That it hath a tendency to diſhonour the Name of God, to give the Enemies of Chriſt occaſion to blaſpheme, to inſtill evil Principles in the Minds of Men, to corrupt the Churches of Jeſus Chriſt, to turn them from the Faith once received, to overthrow the Foundation of Chriſtianity; yea, to root the Chriſtian Religion out of the World. And agree that Brother *William Woodham*, Brother *Robert Hore*, and Brother *Joſeph Taylor*, do deliver a Copy thereof to the Aſſembly: Which was accordingly done, but the Aſſembly refuſed to receive it. This, with the other Agreements made by that Aſſotiacion aſſembled at *White's Alley Moor fields*, *London*, *May* 12. 1697, as aforeſaid, was ſigned by,

John Lacy,
Franc. Morris,
Clement Hunt,
William Smith,
Robert Goodſon,
William Woodham,
John Baker,
Thomas Baſting,
James Clark,
Thomas Fowle,
John Cook.
Anthony Darval,
Robert Hore.

Having thus recited what our Brethren have done in this matter, as an Example and Incouragement to us (and others) to follow their Steps. Whoever will but impartially conſider it, and compare our Friends Letter to the Church at *Goſwel-ſtreet*, with the Reaſons given by our Brethren (the Meſſengers, Elders, and Reprefentatives of ſo many Churches) as the Grounds of their Separation from the General Aſſembly, may eaſily diſcern that all the Arrows ſhot by them againſt us have a direct Tendency to wound all thoſe Miniſters and Churches through our Sides. For we ſtand upon the ſame Foundation as they

they do, and ſo both muſt ſtand, or fall together: For if they have done well in ſeparating from the General Aſſembly, we cannot poſſibly be guilty of Schiſm in our Separation from the Church in *Goſwel-ſtreet*.

From our Meeting-Houſe in Dean-ſtreet, London, Feb. *6th* $169\frac{7}{8}$.

Signed by us, in the Name, and by the Order of the whole Church.

William Ruſſel,
Joſhua Ruſſel,
John Lowke,
Gowin Birkhead,
Robert Hawkes,
John Down, jun.
Samuel Sleep,
Thomas Ward,
John Greenwood.

If any of our Antagoniſts, into whoſe Hands this Paper may come, ſhall think we have wronged *Matthew Caffin*, by affirming that his Opinion doth contain in it both *Hereſy* and *Idolatry*. I do hereby make them this generous Offer for their full ſatisfaction. That if they can prevail upon *Matthew Caffin* to undertake the Vindication of that Opinion the Meſſengers, Elders, and Brethren have charged him with, as ſtated in this Paper; I do promiſe (God aſſiſting) to ingage with him therein, if he will diſpute it publickly in *London*, and allow of a ſufficient Number of our Brethren in the Miniſtry to be preſent, who are competent Judges thereof; and alſo of Moderators to keep us to the Queſtion according to the Rules of Diſputation. And will then and there undertake to prove againſt him,

Firſt, That this Opinion of his, is a Hereſy.
Secondly, That in giving Divine Honour to a Creature Only, he is guilty of Idolatry.

Thirdly,

Thirdly, That he is a Heretick, and therefore ought to be rejected.

Fourthly, That all thoſe Elders and Churches who admit him a Member of that pretended General Aſſembly (even in the higheſt Capacity) and join with him and them to ſhelter him from Juſtice, they ſin againſt Chriſt, and are Partakers with him in his Evil Deed; and therefore muſt be ſeparated from, till they repent, and return to their Duty. *W. R.*

I had thoughts to have ended here; but meeting with ſome Objections againſt our Paper, I ſhall give a brief Anſwer to them, and alſo give you the Copy of a Letter ſent to that Aſſembly by an Aſſociation from the Weſt of England.

1. They ſay we call them *A (pretended) General Aſſembly.*

I anſwer, Whoever reads our Paper may with great facility diſcern, that we do not give them that Appellation, till after we have recited what they did *Anno* 1697, four Years after the Proteſt entred againſt them; and one Year after ſo many worthy Miniſters and Repreſentatives of ſo many Churches had ſeparated from them, and diſowned them; by which they ceaſed ſo to be. But where we had occaſion to mention them in our Letter before that time, we did call them a General Aſſembly: but as matters now ſtand, it may be of dangerous conſequence to allow them that honourable Title.

2*dly*. Others have the Confidence to affirm, that in our Paper we charge the Church at *Goſwel-ſtreet* with *Hereſy and Idolatry.*

To that I anſwer, All that have read our Paper with Underſtanding, know the contrary: For it's *Matthew Caſſin* we charge that upon, and not them; but if they are conſcious to themſelves of their own Unſoundneſs in the Faith, we never intended by this to hinder them from making the Application. But the thing we there charge them with is their incouraging the ſame to ſuch a degree, as to Aid, Abet, and Aſſiſt the Adherers thereto, in ſheltering *Matthew Caſſin* from Juſtice, by their Elder and Repreſentatives voting in favour of him *Anno* 1693.

'and

and that which is moſt aggravating, their Elder did join with that Aſſembly alſo *Anno* 1697. in oppoſing the Hearing and Determining of that matter charged then upon *Matthew Caffin* from an Aſſociation out of the Weſt, which yet held Communion with them, and ſent Repreſentatives to that Aſſembly. A Copy of which take as follows.

Unto the Aſſembly of Meſſengers, Elders and Brethren, at their Meeting in London, *the 26th of the 3d Month,* 1697. *The Churches of Chriſt from their Aſſociation-meeting at* Sharsberry (*otherwiſe* Sharſton) *in* Dorſet-ſhire, *the 28th of the 2d Month,* 1697. *ſendeth Chriſtian Salutation.*

Dearly Beloved Brethren, and Honoured in the Lord,

'FOraſmuch as we underſtand by our Repreſentatives 'at our laſt Aſſembly, that our Requeſt to you tou-'ching Brother *Caffin* being preſented, and the Queſtion 'being put, Whether it ſhould be publickly heard and 'debated? It was carried in the Negative. Occaſioning 'thereby great Grief and Trouble to many of that 'Aſſembly; inſomuch that ſeveral of them have declared '(even in Print) a Separation from the Aſſembly, until 'they ſhall purge themſelves from the Hereſy mentioned 'in the ſaid printed Paper. Now altho we cannot allow 'of our ſaid Brethrens Separation (they aſſenting to 'to have it put to the Vote) yet foraſmuch as we are in-'formed that our ſaid Brother *Caffin* doth own, and hath 'openly declared, that the Father diſtinct from the Word 'and the Holy Ghoſt, is the moſt High God: and that 'our Lord Jeſus Chriſt is a God by Deputation from the 'Father; as Magiſtrates and Judges are: And, that the 'Fleſh of his Body was not of the ſame Subſtance with 'Mankind, or Words to the ſame effect; which ſeveral 'Brethren can atteſt.

'We do once more earneſtly beſeech you, that our 'ſaid Brother *Caffin* may be called upon by you to give 'publick Satisfaction therein; or otherwiſe to be dealt 'withal by you, as God's Word directs in caſe of *He-'reſy*: And in ſo doing we hope (through the Grace of 'God) the Breach occaſioned by him in the Aſſembly, 'and the Churches of Chriſt that are of our Communion 'will be made up; Peace and Unity, Truth and Purity 'may flouriſh amongſt us; which we pray God to grant.

'*Brethren,*

'*Brethren*, We have further to ſay in this matter, 'which we think not meet at preſent to write to you, but 'do refer you to our Brother *Amory* and Brother *Vincent*, 'whom we pray you to hear in our ſtead, as if we were 'perſonally preſent. Brethren, it is the laſt time, and even 'now, as in the Apoſtle *John*'s time, there are many An-'tichriſts that deny the Father and the Son. *And who-'ſoever denieth the Son, the ſame hath not the Father.* '1 John 2. 18, 22, 23. And (2) *Peter* (2. 1.) Informs 'the Churches, *That there was falſe Prophets alſo among 'the People, even as there ſhall be falſe Teachers among you* '(the Churches) *who privily bring in damnable Hereſies, 'even denying the Lord that bought them.* And *Paul* 1 Cor. '11. 12. *There muſt be alſo Hereſies* (Schiſms) *among you, 'viz.* the Churches, *That they which are approved may be 'made manifeſt among you.* And 1 Tim. 4. 1. *In the latter 'times ſome ſhall* (or will) *depart from the Faith*: And 'therefore Rom. 16. 17. *Mark them which cauſe Diviſi-'ons and Offences contrary to the Doctrine which ye have 'learned, and avoid them: And that by the Grace of God, 'and the Anointing of the Holy Spirit, we may be all pre-'ſerved from the Errors of the Day we are brought forth in.* '1 John 1. 24. *Let that therefore abide in you which ye 'have heard from the beginning*, &c. And Brethren, blame 'us not for putting you in remembrance of theſe things: 'We pray God to be amongſt you, and by his Holy Spi-'rit to guide and direct you.

'And Pray, Brethren, let not Majority prevail a-'gainſt Verity. The Grand Enemy Satan ſeeks to de-'vour your Aſſembly: Therefore pray Brethren, unite. 'Let the Peace of the Churches in Peace and Unity be 'highly preferr'd by you, above particular Perſons or 'Parties, as we yet hope you will; and then God will 'bleſs and proſper you. And we hope by our Repreſen-'tatives to hear more comfortable Tydings from your 'Meeting than of late we have had. Brethren, we com-'mend to you the Grace of God: Farewel.

From my Houſe in Barbican, *Feb.* 8*th*, 169⅞.

William Ruſſel.

FINIS.